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Forward Together

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with

The Claremont Council of Churches

by

EARL HERBERT CRESSY

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THE CLAREMONT BACKGROUND
THE COUNCIL AND ITS CHURCHES
MEETING NEW CHALLENGES

THE CLAREMONT COUNCIL OF CHURCHES

1963

CLAREMONT COUNCIL OF CHURCHES

DIRECTORY OF MEMBER CHURCHES

College Church of The Claremont Colleges, Office: McAlister Center for Religious Activities, 919 N. Columbia Ave. Tel. NA 6-8511, Ext. 2937-8. Sunday service during college year, Bridges Hall of Music, 11 A.M. Rev. Edgar C. Reckard, Chaplain.

Congregational Church (United Church of Christ), Sixth St. and Harvard Ave. Worship services 9 and 11 A.M. Tel. NA 6-1201. Rev. Edward W. Meury, Minister.

First Baptist Church, 790 Harrison Ave. Worship services 11 A.M. and 7:30 P.M. Tel. 624-4496. Rev. James E. Kilgore, Pastor.

Good Shepherd Lutheran Church, Condit School Auditorium, 2200 Mountain Ave. Worship service 11 A.M. Tel. 624-5214. Rev. Peter W. Knoles, Pastor.

Methodist Church, Foothill Blvd., at Yale Ave. Worship services 9:30 and 11 A.M. Tel. NA 4-2342, Rev. Pierce Johnson, Minister.

Presbyterian Church, 1111 N. Mountain Ave. Worship services 9:30 and 11 A.M. Tel. NA 6-1051. Rev. Kenneth B. McCandless, Minister.

Society of Friends (Quakers), 727 W. Harrison Ave. Worship 9:30 A.M. Garfield Cox, Clerk. Tel. NA 6-7480.

St. Ambrose Episcopal Church, Bonita Ave. at Mountain Ave. Holy Communion 8 A.M. Morning Prayer 9:15 and 11 A.M. Tel. NA 6-7170. Rev. Oswald W. Jefferson, Rector.

St. Paul's Community Church, 616 Sycamore Ave. Worship service 11 A.M. Tel. NA 6-8900. Rev. G. Russell Graham, Minister.

Foreword

This booklet traces the important role that churches have played in determining the pattern which Claremont has followed as a community. It challenges the churches and the community to continue to move "forward together."

We hope this booklet will be used as a study guide and reference book for church members and that it will be a valuable asset to understanding for newcomers to our city.

"Forward Together" by Dr. Earl Herbert Cressy has been approved for printing and distribution by the Executive Committee of the Claremont Council of Churches. The action was based on a report by a special committee composed of Dr. Earl Cranston, Dr. Rowland Cross, and Mrs. Fredrick Hardy. The manuscript, to which were added the representative statements by the various churches, was read by Dr. Cranston, Dr. Cross, Dr. Roderick Scott, and myself.

JAMES E. KILGORE, President
Claremont Council of Churches

FOREWORD BY THE AUTHOR

The aim of this book is to show the large part the churches have had, directly and indirectly, in making Claremont outstanding, and to emphasize that the church is still an important factor in maintaining the present standard of excellence. It is hoped that it will stimulate all concerned to meet the new conditions that threaten this heritage, and that its publication may be the occasion for a forward movement by the churches together.

The writer has profited by suggestions from persons too numerous to acknowledge in detail. He trusts errors and omissions will be forgiven.

EARL HERBERT CRESSY

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PART ONE

THE CLAREMONT BACKGROUND

Community of Distinction

Claremont is described in the Pomona College catalog as a "community of distinction." The question today is whether we can keep it that way.

Here is a quiet college town of 15,500 with an unusually distinguished citizenry. Members of the national honorary fraternity, Phi Beta Kappa, numbered at least 131 several years ago, including 63 active or retired members of the faculties of the Associated College and 68 others.

The 1950-51 edition of *Who's Who in America* listed 43 from Claremont among its 42,500 names. This worked out at one in 3,600 of the population of the United States. For Claremont the proportion was then one in 117.

Eighty-eight per cent of the high school graduates in Claremont go to college, as against an average of fifty per cent for the State of California, and about twenty per cent for the United States.

To this already distinctive level of excellence was super-added a special elan based on the creative and highly successful invention of the "group plan" in the organization of higher education in the Associated Colleges.

Claremont exemplifies the basic pattern of American greatness to a high degree that is given to few cities to achieve.

This is not merely a matter of past history, for Claremont continues to attract persons who are in sympathy with its spiritual, intellectual, moral, and civic ideals; and who find deep satisfaction in being part of such a community, in public-spirited participation in its life, and in dedicated commitment to its high standards. In such home life and democratic community living, with its opportunities for personal development and fellowship, they find the meaning of life.

The City Manager of Claremont, Mr. Richard Malcolm, sums it up thus: "I was assistant to the city manager of Riverside and had a number of attractive offers but turned them all down until one from Claremont came along. It is not merely a question of a career. This is the sort of place where I want to live and bring up my family. I believe we can make Claremont one of the most outstanding cities in the whole United States."

In 1960 the city of Claremont was presented the Annual City Award for Outstanding Administrative Performance by the Los Angeles Metropolitan Chapter of the American Society for Public Administration. Claremont thus became the smallest city ever to win one of the highest tributes a municipality can attain. Edward J. Dittmer, then mayor, stated, "This distinction could not have been achieved without the continued interest and support of our local citizens . . . The award belongs to everyone."

A top executive in one of the largest concerns states: "They say in my company that the executives live in Claremont." It is considered that merely to reside in this city is a symbol of status.

All Claremonters are privileged to enter into this heritage and to contribute to its perpetuation. However, many newcomers do not know, or only partially understand, the deep-lying spiritual forces that have given Claremont its unique quality. The object of this record is to make this clear. Limitations of space make it impossible to mention more than a few of the many individuals who have contributed.

This book also has a wider reference to a score or more cities in Southern California with a high degree of excellence conferred in large part by the Christian church and the Christian college — La Verne, Pomona, and Upland next door, Redlands, Whittier, and others. What is here written concerning Claremont applies, in greater or less degree, to all of these. Claremont, however, has two special characteristics: the Associated Colleges, and a pioneer beginning based more definitely on the Christian church and the Christian college.

This record exhibits this direct and indirect action of Christianity in shaping Claremont. For Christianity is too often regarded as a mere matter of personal opinion as between Christian and non-Christian. It is much more than that. It affects all aspects of life. Claremont exemplifies this in a practical and objective way.

This spirit of excellence is not built-in, but calls for constant effort, especially in the highly mobile and rapidly changing society of today. In such effort and readjustment the Christian Church has an important part to play.

This book aims at action. Its object is to alert both the churches and those who are not members of a church to the necessity for continued effort to maintain the sense of community and the high standards that have made Claremont what it is.

This cannot be accomplished in any fragmented fashion. It applies especially to the churches. Let each denomination hold to its own tradition but work together with the others, each in its own way and in its own sector, but forming a united front. It applies, also, to non-Christians. Let as many as will do so become Christians and join a church of their choice. This is a practical civic matter, as well as being the basis for individual mental and spiritual well-being.

The writer has consulted local source materials and talked with old-timers. But he has preferred to see the Claremont of today through the eyes of the professionals who are dealing with various aspects of its life: the superintendent of schools, pastors of churches, presidents of colleges, the city manager, and corporation executives. This has been an exhilarating experience. He has found the news items and editorials in *The Claremont Courier* and the *Pomona Progress Bulletin* of great value. He also saw the government taken over for a day by a splendid group of high school seniors.

But it is not enough to restore the past. Times have changed. It is necessary to invent new ways of solving new problems. The pioneers had to struggle in their day. We, in our day, face fresh challenges and have our work cut out for us.

Claremont is in process of change along two lines: first, its rapid growth which impairs its sense of community identity and hence its morale; and, second, the outreach of the Los Angeles metropolitan area, which threatens eventually to engulf it.

Claremont's high standards are in danger of being lowered by these changes. The question is whether this level can be maintained, and how to go about it. We need to know how these standards were established and how to continue them.

Each month fifty families move into Claremont. Each year nearly three hundred pupils in Claremont schools graduate into their teens and look about them to see what special interest life in Claremont has for them individually and what contribution they can make to it.

This booklet aims to help them size up the situation. It traces the history of how the Christian church and the Christian college worked in close unity and made Claremont a "community of distinction." It indicates the transition that is gradually changing Claremont from a small, church-going college residential town into a segment of the urban complex of the Los Angeles metropolitan area, with the problems of the modern city. It points the way to maintaining Claremont's distinctive values through the

same Christian dynamic that created them and calls on all churches and all Claremonters to cooperate to this end.

For fifty-five of the seventy-odd years under review there was only one (Protestant) church in Claremont. The unity developed by this was an important factor in the contribution the church has made. The Claremont Council of Churches now has nine member churches, and there are a number of others. Can the present group of churches achieve a degree of united action that will be as effective as in the early days when nearly the whole town went to church?

Churches Create College — College Founds City

In 1848 California became part of the United States by treaty with Mexico. Nine days before the treaty was signed gold was discovered northeast of Sacramento, and the ensuing gold rush brought over eighty thousand in a single year. Many were men of character, but a large proportion were lawless adventurers. The Mexican government was gone. The new government was in process of organization. In San Francisco it took a "Vigilance Committee" to maintain a semblance of order.

Southern California escaped most of this, although gold mining was carried on in San Antonio Canyon from 1862 till 1898, when it was stopped by an injunction for polluting the water. Claremont had no "wild West" stage. It has never had even a pool-parlor.

The land boom followed the completion of the Santa Fe Railway in 1887. This was promoted by the railroad, which ran special trains at a low fare. Los Angeles and San Bernardino are only some sixty miles apart, but between them thirty townsites were laid out, one of which was to become Claremont.

Congregationalists had come to Southern California as early as 1866, organized an association, and at its first meeting set up a committee on education. This was in the New England tradition. By 1883 the number of churches had increased so that the National Home Mission Society appointed a general missionary for the State. But the field was divided in 1887, and the General Association of Southern California was formed with twenty-one churches having a total membership of twelve hundred, and at its first meeting took steps to organize a Christian college. Within two weeks it appointed a board of trustees. Instruction began in Pomona September 1888, with three students of college rank and thirty in the preparatory department. This was a great act of faith for so small a group of churches.

It was boom time in Southern California, and this boom optimism was added to Christian faith and expressed itself in churches and colleges. Each denomination wanted a college or university, or at least an academy. Few colleges even in Southern California have been established by agencies other than the Christian Church or the State. Even the University of California began as a Congregational college. This greatly helped to put the State of California in the front rank educationally, a position it has continued to hold.

The contribution of the church to education is indicated by the number of ordained ministers on faculties and boards of trustees. The Pomona College Board first had nine trustees, of whom four were ministers. The lay members were no less committed to Christian ideals.

This deeply religious heritage has been lost sight of amid a plethora of "Westerns" in books and movies where gun play is more in evidence than churches. Its dynamic still carries over in much that is best in scores of towns and cities. It was these creative pioneer churches that began it all and in the early years furnished much of the financial support.

Claremont was to be founded on something far more enduring than land speculation.

In August 1888 the cornerstone for the first building of Pomona College was laid. Following this ceremony, the Reverend T. C. Hunt, a trustee and pastor of the Congregational Church at Riverside, stated to the principal of the college that the boom was over and the new building would never be completed. He pointed to an empty hotel in what is now Claremont, and said that he knew its owners and believed they would give it with land for a campus. They did, and the college moved to Claremont during the holiday season in 1888-1889 after one twelve-week term in Pomona. This building, first called Claremont Hall, became the home of the college. This was the real beginning of Claremont.

Many in the college viewed their new home without enthusiasm. The Claremont of that day comprised the railway station, the hotel, one farmhouse, and two or three small houses half hidden in the brush. The usual comment was that only a vivid creative vision could envisage this wilderness as a college community. They called it "The Sage-brush."

Claremont thus had a unique beginning. Through a combination of circumstances Pomona College moved to an abandoned land-boom hotel and thus was largely responsible for founding Claremont. The college faculty and students with a modest assist from members of the incipient community

established the Claremont Congregational Church. College, church, and city were able to interact without the complication of extraneous influences of the wild West type that bedeviled most communities, and to demonstrate what a Christian college and church working together could accomplish. Where other cities developed a row of saloons and honky-tonks, Claremont developed a row of colleges.

Pomona College Establishes Claremont Church

The Claremont Congregational Church was organized in Pomona College in 1891 with forty-nine members, thirty-nine of whom were college faculty and students. For fifteen years it operated in the college buildings.

Practically the entire college, both faculty and students, had a part in it. The first president of the Colleges was also superintendent of the Sunday school, held various other offices in the church, and placed it alongside the college in his thought and administration. This was true of his colleagues also, and likewise of the students, most of whom held some position of responsibility in the church. In the words of Dr. Charles Burt Sumner, "For many years the Claremont Church was the college and the college was the church."

Dr. E. Wilson Lyon, President of Pomona College since 1941, puts it thus: "This union of church and higher education was typical of Congregationalism and one of its greatest services to our country." He quotes Professor Clinton Rossiter, of Cornell University: "It was the much maligned Puritan of Massachusetts and Connecticut — the man who insisted on a learned ministry, enlightened saints, and common men at least able to read the Bible and write their wills — who first showed faith in the efficacy of education'."

President Lyon continues: "This faith in education led the Congregationalists to establish higher education in colonial America and to take it westward after our independence. Beginning with Harvard in 1636, the Congregational churches founded the nation's most influential group of colleges and universities, among them Yale, Amherst, Oberlin, Beloit, Carleton, Grinnell, Colorado College, and Pomona, to mention only a few."

The collapse of the "boom" threatened the end of the college enterprise also. Prompt action was necessary and the trustees drafted the Reverend Charles Burt Sumner, the Secretary of the Board, to assume the administrative responsibility pending the installation of a president. He was pastor of the Pilgrim Congregational Church in Pomona. Pilgrim Church urged him not to leave. He was most reluctant, for this was a distinct sacrifice.

Later he was elected to the faculty as Professor of Biblical Literature, and when the Claremont Church was organized, he accepted its pastorate which he held for over a year, while continuing on the faculty. As the first pastor, he served without salary, merely receiving the offerings at the Sunday services. This enabled the church to be self-supporting from the start.

The close and reciprocal relationship between church and college was further exemplified in the first president, Reverend Doctor Cyrus Grandison Baldwin. He was an ordained minister and had experience as a college professor, a State Secretary and fund raiser for the Y.M.C.A. which last function was most important for a pioneer college. Although times were bad, and people were discouraged and many were leaving, he was very successful in a campaign among the churches and their members, and in 1891 reported a list of five hundred yearly subscribers, including thirty-eight of the fifty-four pioneer churches. Through his efforts Pomona College built Holmes Hall and secured \$100,000 for endowment.

Sacrificial giving began with the faculty who repeatedly turned back to the college such part of their modest salaries as they were able to spare; and in a time of financial crisis Mr. Sumner borrowed a thousand dollars at the bank personally to pay a college obligation that had to be met at once. In later years academic excellence and special projects have appealed to foundations and similar donors. But the loyalty of its church constituency has been basic.

The pioneer spirit was exemplified by many members of the faculty, of whom Dean Edwin Clarence Norton may be taken as representative. He came from a home of religious atmosphere where the Bible was read and a hymn sung daily and, including grace at meals, prayer was offered five times each day. He did not consider himself particularly pious. His Christianity was a part of himself.

He had been Professor of Greek at Yankton College when he learned that Congregational churches in Southern California were planning a college and at once offered his services. The fact that the boom collapsed at this time did not deter him.

He placed great value on the church as vital and indispensable. He wrote that he did not see how religion could function in society without an institution of faith and fellowship such as the church. Especially he stressed that a vital spiritual life could not otherwise be handed down to the next generation which would live on inherited principles, while the one after that would have no principles at all on which to live. This is especially to the point in Claremont today.

The Church Moves Off the Campus

The seventy-odd-year history of Claremont and its churches falls into four periods of about fifteen years each. For the first period the church was on the Pomona College campus and virtually a part of the life of the college. The remaining three periods roughly coincided with three long pastorates.

During the first of these, that of Dr. Henry Kingman, 1900-1917, the church moved off the campus and established itself in the growing city, while maintaining its close ties with the college. Under the second long pastorate, that of Dr. Albert Daniel Stauffacher, 1924-1939, the church was at the center of community affairs. The third long pastorate, that of Dr. Harold G. Jones, 1950-1962, was a time of growth and transition, with other churches being organized.

In 1900 when Dr. Kingman began his seventeen-year-long ministry, Claremont had only 250 inhabitants, exclusive of students who were not included in statistics until 1950. Even in 1920 the population was only 1728. During this strategic interval Dr. Kingman consolidated the work of the pioneer period and built the first sanctuary.

This frail intellectual, animated by the Holy Spirit, typified, along with the colleges, the soul of Claremont. He was weak of body but had a spiritual power in the pulpit that exemplified his favorite hymn, "Fight the Good Fight," and made him a leader in church and community. He is remembered as a tall, gaunt figure in his long, black ministerial coat, and it is said that often when he came into the pulpit he appeared so exhausted that many feared he would not have the strength to last through the service. Then, when he rose to preach, the sacred fire would descend, and he dominated his hearers through the power that took possession of him. But, when the service was over, he was often so overcome by his exertions that he was compelled to stay in bed until the next Sunday. A scholar among scholars, his books were widely read and did much to make Claremont known across the country.

The church first met in the Pomona College dining hall. Later it moved to the chapel of Holmes Hall. This room soon proved inadequate, since students were required to attend church service on Sundays, and almost the whole town went to church several times, including Sunday school and Christian Endeavor. So in 1904 it was voted "to secure a new house of worship." And about 1906 the first prayer meeting was held in the vestry, with over one hundred present. For a town of this size this was a great undertaking. There was a Sunday school orchestra of some twelve pieces, and a choir of

about forty, which included the chorus of Pomona College. The Parish Observer was published. The first Boy Scout troop west of the Mississippi River was started six months after scouting was introduced into America.

The church's interest was not limited to itself. Work among its Mexican neighbors began in 1916, and later included a Mexican Scout troop. It supported a representative in the Smyrna Mission, Cass A. Reed, later president of the Syrian Protestant College. Then, as now, the ladies of the church had a large part in this outreach, and the Foreign Missionary Reception, held in the Ladies' Parlor, regularly served cupcakes, known in Claremont as missionary cakes. These were creative days of exuberant vitality.

Some share of the uniqueness of Claremont is due to the vitalizing influence of its early citizens upon many areas of life. The Christian college, the church, and the community worked together in such close unity that the Christian dynamic had unusually free play. In passing, it may be noted that throughout its history Christianity has contributed in no small degree to the progress of Western civilization, so that it has often been designated as Christendom.

President Baldwin visited an electric plant in Ventura and determined to utilize the water power of San Antonio Canyon. He was the moving spirit in setting up the San Antonio Light and Power Company. But the innovation, which electrified electrical circles, was "long distance transmission at 10,000 volts," to use the title of an article in a technical journal. Current was transmitted to a number of cities as far as thirty miles away and was then stepped down to 1000 volts. This was the first plant in the country to do so. The first lights using the new plant were those in the Pilgrim Congregational Church in Pomona. It may be stated that President Baldwin was not an engineer but a minister.

The Church at the Center of Claremont

About thirty-five years after its beginning, Claremont's pioneer spirit and vision found new and creative expression along several lines.

In 1924 Dr. Stauffacher had begun the second long pastorate of fifteen years, coming from the church adjoining Carleton College. This continuous service in what was in effect still the college church gave a unifying influence to his ministry which touched all phases of the life of the city.

In 1925 came the development for which Claremont is best known when the Reverend James Arnold Blaisdell, then President of Pomona College, initiated the group plan of colleges.

In 1927 the church, college, and citizenry decided to erect the Guildhall as a part of the church plant, and as a social-religious center for the life of the city "where, in our united church life, we could worship, study, work and play together."

In 1928 Pilgrim Place, a community for retired Christian workers, founded in 1915, was moved to a spacious site and began new pioneering in the field of gerontology. It became a model for institutions of this sort.

Dr. Blaisdell was ordained as a Congregational minister and for eleven years held pastorates in Waukesha, Wisconsin, and Olivet, Michigan. In 1903 he became Professor of Biblical Literature and Ancient Oriental History at Beloit College, serving also as pastor of the Second Congregational Church.

He was President of Pomona College 1910-1928, and then for ten years was President of Claremont College, central coordinating institution and graduate school of the group of colleges. He defined his ideal for the Associated Colleges in these terms:

"Instead of one great, undifferentiated university, we might have a group of institutions divided into small colleges — somewhat on the Oxford type — around a library and other utilities which they would use in common. In this way I should hope to preserve the inestimable personal values of the small college while securing the facilities of the great university." (The name "Associated Colleges" is no longer officially used, but is kept in this booklet as a matter of convenience to emphasize this aspect of their organization.)

Dr. E. Wilson Lyon, President of Pomona College, defined Dr. Blaisdell's contribution in the following terms: "From his teaching and study of Biblical literature, he had developed a deep appreciation of history and an understanding of the sources of our culture . . . With this concept he made a major contribution of permanent significance that, in Claremont, college education would be centered around individual students; that students would be members of small colleges where faculties would know them intimately. In an age of mass enterprise in education, he reasserted the very essence of learning.

"The secret of Dr. Blaisdell's power lay in his deep religious commitment. He was a man of faith, faith in God and in the possibilities of his fellowmen."

Here is another instance of the creative and energizing power of the Christian gospel, which is a distinctive feature of Claremont.

It should be emphasized that this group plan operates not by uniting colleges but by common use of the same central facilities. It is later proposed that Claremont also experiment with "Associated Churches." This would consist not in uniting churches but in their working together on certain joint projects.

The second long pastorate, that of Dr. Stauffacher, coincided with this vigorous creative period, during which, up to the end of its first half century, the life of Claremont had two foci, the colleges and the church.

The church which now had its own sanctuary adjacent to the campus, turned to the growing city. This was the day of the social gospel and this emphasis found expression in social concern on the part of the church for the community. But close relations with the colleges continued. Dr. Stauffacher was brought into the life of the colleges and was a trustee of Scripps College and later a member of the Board of Fellows of Claremont College. He lectured to college classes from time to time and gave addresses at numerous college functions. His wife was Director of Chorus Work at Scripps College for a period. The church also became a center for other educational and religious interests. A student of the college was always on the church staff and directed student activities. The high school baccalaureate services were held in the church and, with rare exceptions, the minister preached the sermon. The Webb School for Boys attended the church as a body at regular intervals until their chapel was built. The Girls' Collegiate School frequently attended the church's Sunday morning service, as did the then Voorhis School for Boys.

The main development was the construction of the Guildhall and the initiation of a number of important community organizations. As there was no other church in the community, the building of the Guildhall was conceived as a community project. Non-church members were on the planning committee. All were invited to contribute. It was to be community-wide in its use. Boy Scout and Camp-Fire Girl interests were centered here. Citrus growers used it for their annual Packing House Association meetings. College graduates back for class reunions met there. The American Legion used it. College trustees contributed for the service it would render to the college. Neighboring churches of other denominations in Pomona used it for meetings with their students in the colleges.

It was built for the future. The planners envisioned a church of two thousand members, an attendance of fifteen hundred, and a church school of twelve hundred. The building was an expression of faith in a united

church, serving the entire community. At the time it was contemplated that the construction of a larger sanctuary would soon follow, but the depression of the early thirties postponed this.

The church maintained a church school and settlement house for Mexican residents and, under the leadership of Josiah Poeton, a member of the staff, raised money for building a community house for the Roman Catholic Church on the east side of the city. This gift was celebrated at a dinner in the Guildhall, attended by both Catholic and Protestant clergy and lay people, resulting in a splendid spirit of understanding and good will.

Meanwhile, the church grew in numbers from 849 to 1262. The explosive population days had not yet come to Claremont. Even so, 1082 members — not counting associate members — were received into the church by Dr. Stauffacher during his fifteen years. In addition, four young men entered the ministry and one young girl went into missionary service.

As the Guildhall became a center of community life and encouraged the formation of various community agencies, an intensive study was made of the distinctive objectives of the church. This emphasized the following points. The presence of this church in Claremont predicates the existence here of a religious consciousness, aspiration, idealism, and purpose, seeking expression through association and united action. The objective of the church in general is to call forth a Christian response to life: (1) to vitalize the religious consciousness and energy of the community through promotion, by way of worship, study, and example, of a lively sense of the reality of God, the efficacy of the Gospel of Jesus, and the privilege and responsibility of people to serve the interests of God and of man; (2) to develop through the church school an understanding and espousal of the Christian way of life; (3) to discover the latent talents of residents and to develop techniques for using them in the service of the church as a community organization; (4) to guide the Christian group into a constructive program for the social, intellectual, and spiritual life of the community; (5) to create a nucleus of human brotherhood; (6) to furnish a church home for all, with opportunities for helpful friendships and service.

Shortly afterward, in 1943, the pastor of the Claremont Church, the Reverend Theodore C. Hume, lost his life in the line of duty, when he was appointed by an international Christian body on a strategic, war-time ecumenical mission to the churches of Europe. The plane taking him and his party was shot down off the coast of Sweden.

His death and the memorial chapel erected in his honor in the church are testimonies to Claremont's concern with world Christianity.

Period of Transition and Organization

The decade beginning in the 1950's was a period of transition which is still going on. The city continued to grow. The number and strength of the colleges increased and more were projected. The Southern California School of Theology moved to Claremont. More public schools were built. The churches increased in number and showed great vitality through rapid growth and building programs.

This chapter traces the development of the Congregational Church, while the next one pictures the group of churches as a whole, especially those that are members of the Claremont Council of Churches which was organized during this time.

This period, which continues to the present, included the third long pastorate of the Congregational Church, that of Dr. Jones, 1950-1962, which was marked by growth, the erection of a noble sanctuary, and the further organization of the large program of activities of the church.

The population doubled and the attendance at the Claremont Church likewise, while the membership increased by two-thirds; but a single church could no longer minister to Claremont as a whole.

Dr. Jones, during his twelve-and-a-half-year ministry, put the main emphasis on the service of worship, the organization of the growing church, and Christian fellowship.

The service of worship aimed to place religion at the center of the life of the community. Attendance greatly increased. It averaged 590 in 1950 and by 1955 it became necessary to have two services, the average total being over a thousand. During Dr. Jones' ministry 2,147 persons were received into the church, and at the end of 1961 the membership was reported as 2,078. This was in spite of the high mobility of the population. The budget grew from \$42,000 in 1950 to \$167,000 in 1962.

The emphasis on worship culminated in the new sanctuary. When Dr. Jones came to Claremont in connection with the invitation to consider a call to the pastorate, he had an unhurried conversation with former President Blaisdell, who was asked what in his opinion were the great needs of the church. He replied that there were two: a cathedral church building and cathedral choirs.

The new sanctuary provided for a seating capacity of 1370, including 180 in the gallery which is not yet furnished. This approaches Dr. Blaisdell's dream of a Protestant cathedral. Its design and decoration bear the imprint of the artistic genius of Claremont and its colleges.

There are two senior choirs and five junior choirs from primary through Junior High, including The Bell Ringers, boys from seventh through ninth grades. About two hundred and fifty persons participate. Each year the church schedules a series of concerts which present the great works of sacred music. These are largely attended with chairs filling the side aisles.

A church of two thousand necessitates a complicated organization, and many new groups were developed including six couples clubs. There are now fourteen women's circles. The Pilgrim Fellowship holds an annual retreat at the conference-owned camp at Pilgrim Pines. The total number of members serving on committees or boards of the church is of the order of two hundred.

The primary function of a church is to be a center for the spiritual life of its members, and a channel for the power of God in the life of the individual, the home and the community. But in Claremont it has also had a part in the founding and development of many Claremont and Pomona Valley institutions. These include Casa Colina, the Intercultural Council, which also administers a loan fund, and the Economy Shop, originally housed in one of the church's buildings. Through its members it has had a large part in the founding and development of Pilgrim Place, Claremont Manor, and, more recently, Mt. San Antonio Gardens. Dr. Earl Cranston, former dean of the Southern California School of Theology, states that this church's presence and cooperative interest contributed to the selection of Claremont as the permanent site of this School of Theology.

The church provided strength and leadership in matters of civic righteousness and often served as a spokesman for the community conscience. Thus, when an application from an amusement center, including the sale of liquor, was before the Claremont city council, Dr. Jones made a well-reasoned and convincing presentation that was a large factor in its defeat.

The Claremont Congregational Church has rendered assistance to a number of new churches by offering them the use of its buildings. Occasional Episcopal services were held in the sanctuary. The wider Quaker Fellowship met in the Louise Roberts Room every Sunday afternoon. The church extended its hospitality to the congregation of Temple Beth Israel until their own building was completed.

The church is strongly ecumenical in spirit. It has taken an active part in the Council of Churches in Southern California-Nevada. It furnished much of initiative in establishing the Claremont Council of Churches.

PART TWO

THE COUNCIL AND ITS CHURCHES

Member Churches

The churches have met the problems of the growth of Claremont, first by their increase in number, and thereafter by a program of building and expansion. They are working closely and cordially together, and thus are reinforcing the sense of community identity which tends to be lost with the expansion of the city. They have organized the Claremont Council of Churches, and are associating somewhat on the model of the Associated Colleges. Nine churches are members of the Council and have furnished the following statements. (Listed in alphabetical order.)

FIRST BAPTIST CHURCH

(American Baptist Convention)

REV. JAMES E. KILGORE, Pastor

The First Baptist Church was organized in a residence at 780 West Harrison Avenue in April, 1950. The purpose of its founders was to provide a Baptist witness for the city.

The Rev. V. K. Ledbetter served as the first pastor from 1950 to 1958. The Rev. John Harms was the second pastor, serving from 1958 to 1960. The Rev. James E. Kilgore began his pastorate in July, 1960.

The permanent sanctuary was dedicated in June, 1963 with future construction to include a two-story educational unit, an administration building, and remodeling of existing buildings and facilities.

The evangelical witness of the Baptists is and will continue to be a unique contribution to the community. A strong emphasis upon sacred music and Christian education will be marks of distinction. The commitment of the individual member more than the overall growth of the church is a major concern. The stress of the ministry is a renewal of the understanding of the fundamental concepts of the Christian faith, holding forth the Word of Life to all who desire it.

Specifically, the program of the church includes, year-round church school classes, Sunday morning and evening worship services each week, weekly prayer meetings and Bible study on Wednesdays, and many fellow-

ship activities. The church has monthly sacred concerts, giving emphasis to the evangelistic and gospel music of high quality, but featuring different artists each month. Friendliness has been a continuing feature of the church.

Because of the nature of Claremont and the freedom of Baptist polity, much creativity and energy is and will continue to be given to making the eternal message applicable to present needs. Already the marks of fresh energy and genuine enthusiasm are evident in the life of this church.

THE COLLEGE CHURCH OF THE CLAREMONT COLLEGES

REV. EDGAR C. RECKARD, Chaplain

The College Church of The Claremont Colleges is the chapel for the colleges and seeks to serve the needs of members of the academic community. It was established in its present form in 1949 as the result of a desire on the part of students, faculty, and administrators to provide more adequately for the religious needs of students. By this time, there were four colleges in the Claremont group, Pomona College, the Claremont Graduate School, Scripps College, and Claremont Men's College. (Subsequently Harvey Mudd College has been added to the group, and Pitzer College begins to receive students in the autumn of 1964.)

Two small groups, working separately, had begun in 1949 to explore possible plans for a College Church. The two groups discovered that they were in general agreement on several important points, and the presidents and trustees of the colleges agreed to make possible the securing of a staff member to serve as Chaplain of the colleges. The first Chaplain was Dr. Merrimon Cuninggim, at that time also serving as chairman of the department of religion at Pomona College. He was succeeded in 1951 by the Rev. Robert Rankin, who served the colleges in this capacity until 1958.

Activities of the College Church, like other religious activities at The Claremont Colleges, center in McAlister Center for Religious Activities. The Sunday morning services of the church are held in Bridges Hall of Music, on the Pomona College campus. Sunday services are conducted by the Chaplain and his staff, with the preaching being done by the Chaplain, other members of the staff of the colleges, and by visiting preachers. Members of the Claremont community are welcome to attend these services on occasion, but the services of the church and the rest of its program is intended primarily for the students and faculty members of the colleges.

In addition to regular worship on Sunday morning, the College Church carries on a program of study and service for the academic community. There

is a regular program of discussion of issues of all kinds in which the religious community has some interest. There are study groups centering around particular books or topics, each usually conducted for a limited period of weeks. Special services and retreats are held from time to time.

The church also carries on a service program, in part through its benevolence program and in part through the participation of students and faculty in several projects in the Claremont area. Groups of students are working regularly at the Pacific State Hospital at Spadra and in other projects in the community, especially those which involve children and young people.

The church is governed by a Board of students and faculty members elected annually by the congregation of the church.

CONGREGATIONAL CHURCH (United Church of Christ)

REV. EDWARD W. MEURY, Pastor

The Claremont Congregational Church has entered into a new era of service and meaning under its new pastor, the Rev. Edward W. Meury, formerly of the Wellesley Congregational Church, Wellesley, Mass. In his first sermon, Mr. Meury used the definition of the Church as previously expressed by the interim pastor, Dr. Albert Buckner Coe, (September 1962-January 1963), "The Church is people bound together in Christ."

It is hoped that a new sense of responsibility will undergird an ever-growing sense of mission. "As we have received, so will we try to give." It is in this spirit that the Claremont Congregational Church, feeling the kindred spirit of all the other churches of Christ, will try to move forward on a united front to share Christ in new personal ways with a community favored by location, climate and exciting colleges. (The history of this church has been given at length in the earlier chapters. — Ed.)

FRIENDS MEETING

GARFIELD COX, Clerk

Claremont Friends (Quaker) Meeting grew out of a worship group that met for some years in rooms of Claremont Church. In 1953, it became a Monthly Meeting of Pacific Yearly Meeting of Friends, and moved to rooms in Scripps College. The Meeting was one of the founding members of the Claremont Council of Churches and has continued active in ecumenical relations in this area. In July 1963, Friends expect to occupy their own new Meeting House and educational facilities at 727 W. Harrison Avenue.

Claremont Meeting belongs to that branch of Quakerism which has no set program for its periods of worship and no professional ministry. An officer called a clerk presides at business sessions which plan the organized efforts of the Meeting. Its work is done through appointed committees and individuals.

In their worship Friends gather in silent communion, with no outward ceremonies, following the injunction "Be still and know that I am God." Each person seeks to have a sense of divine leading, and to know at first hand the presence of the Holy Spirit. If there is speaking it should come from the depths of life and of experience. The briefly spoken words of one person are often a help to others. The sensitivity of each worshiper to the spirit of God is heightened by seeking together. Such a meeting is always a venture of faith. To this venture we invite any interested persons.

Quakers believe that spiritual truth continues to be revealed, is accessible to all, and that they should constantly try to apply it in all the relationships of life. They view faith less as a matter of profession than of experience, and trust that, if one walks in the light, he may "answer to that of God in others."

The Meeting has a program of religious education for children of the various age groups. The children also join in the adult worship for a portion of the time. Young people of teen and college age meet for their own activities, and adults give much time to study and discussion groups.

The belief that all men are endowed with some of God's spirit lays upon Friends a duty to seek the opening of opportunity for the development of everyone. Quakers have long held a witness against war and have tried to strive for conditions of peace. Claremont Friends work through the Pacific Southwest Office of the American Friends Service Committee to help those in trouble help themselves and to relieve suffering caused by "man's inhumanity to man." The local Meeting has been active in the areas of social legislation, international relations, aid to refugees, concern for minority groups, and prison visitation.

GOOD SHEPHERD LUTHERAN CHURCH

(Lutheran Church in America)

REV. PETER W. KNOLES, Pastor

Good Shepherd Lutheran Church is a congregation of the Lutheran Church in America, and was organized in April of 1962. The church is thus a youngster in Claremont.

The purpose of Good Shepherd is to be a fellowship of Christian believers who worship God in the name of Christ, who seek to strengthen each other as forgiven human beings, and who are learning how to become servants of Christ in the world they live in.

As a Lutheran Church, Good Shepherd places at the center of its program worship centered around the preaching of God's good news to men and the celebration of the Sacraments of Holy Baptism and Holy Communion. Growth in Christian faith is helped by the educational program, which includes Sunday Church School, Vacation Church School, Confirmation instruction and adult instruction classes. Christians are called to be servants in the world, and to help in learning what this means. Members participate in the official auxiliary organizations of the Lutheran Church in America, such as the Lutheran Church Women and the Luther League (for young people).

In a day of Christian ecumenicity one may ask what role the Lutheran Church can play in the life of this community, where so many churches are serving people. It will be a role of sharing the work of Christian ministry to the community and to the people who either live here or work here, or both. The Lutheran Church may be of special help because of its emphasis on biblical scholarship and theological penetration into the problems of man and faith, which is of increasing concern among all the bodies in the Christian Church, regardless of denomination.

Being still young, the congregation is without its own building. It owns land at 4000 North San Antonio Avenue, on which it is looking forward to seeing its own worship and educational facilities.

METHODIST CHURCH

REV. PIERCE JOHNSON, Minister

The Claremont Methodist Church was founded on October 6, 1957, two days after the Russians inaugurated the space age with their first successful satellite. The presence of two local institutions sponsored by the Methodist Church, the Claremont Manor and the Southern California School of Theology helped precipitate the decision to build in Claremont, but the church's present appeal and the future growth lie with the rapidly growing community.

This church is a member of the Claremont Council of Churches and renders a cooperative witness in the common work of liberal Protestant Christianity. It is not so much seeking to be distinctive as to be part of a

program shared in common. Its special witness lies in an experience-centered approach to faith and in the development of specific tasks for each level of the Christian life. The emphasis is on a self-conscious education for the development of one's own personal Christian experience. The means include team teaching in the church school and a great variety of content-centered or therapy-oriented groups within the church. The worship follows the formal Christian year and a sermon outline is printed in the Sunday bulletin. Each person is encouraged to find his own form of expression and to join with others in setting up classes or fellowship groups to meet particular needs as they develop. This personal growth is tested against the basic themes revealed in the life of Christ both in his life and in the service he sets men to in the work of the world. The congregation hopes to make this service to the Claremont community and to the world at large an increasingly important emphasis.

The church is situated on an eight acre site on the north side of Foothill Boulevard opposite Yale Avenue. The first unit, a chapel and social hall with classroom space was designed by Richard Neutra and opened in 1959. Two modern educational buildings were added in 1963. At that time the church had 561 members, a net worth of \$357,000 and a budget of \$45,000 for benevolence and current expenses and \$35,000 for the building fund.

Dr. Pierce Johnson has been the pastor since the beginning and the Rev. Edward J. Winans is the Minister of Visitation and Mrs. Harvey Seifert the Director of Christian Education.

PRESBYTERIAN CHURCH
(United Presbyterian Church, U.S.A.)
REV. KENNETH B. McCANDLESS, Minister

At the time of the establishment of the Claremont Presbyterian Church there were nearly 100 persons in Claremont who were going out of town to go to church. These persons were members of the First Presbyterian Church, Pomona, and were residents of Claremont. The Presbytery of Los Angeles, together with the First Presbyterian Church of Pomona and those Presbyterians living in Claremont, felt the need to establish a Presbyterian Church for the Presbyterians living in this community and for those who might later reside here and who would be hoping to find an opportunity to continue their relationships with the Presbyterian Church.

Therefore, in 1954 after gaining approval of the Comity Committee of the Southern California Council of Churches, the Presbytery of Los Angeles

placed a young Presbyterian minister on the field to begin gathering the Presbyterians together to form a congregation. This young minister was the Reverend Frederick J. Beebe who with his wife arrived on the scene in Claremont in the fall of 1954. The first service of the Presbyterians in Claremont was held on October 31, 1954 (Reformation Sunday) at the home of Mr. and Mrs. David N. Naftel. It was well attended by a group of strongly interested Presbyterians. The following Sunday the American Legion Hall of Claremont became the temporary quarters for the group. On January 30, 1955 the Presbytery of Los Angeles organized the group into a congregation of the Presbyterian Church. There were at that time 113 charter members.

On April 17, 1955 the congregation moved to the auditorium in Holmes Hall on the Pomona College Campus and continued their meetings in that place until the congregation moved into their own building on Nov. 4, 1956. The church had acquired 5 acres of property on North Mountain Avenue at the western extremity of Eleventh Street.

The first unit which was constructed in 1956 was an all purpose fellowship hall constructed at the cost of \$77,000 and a small educational wing was added to the cost of \$11,000. This together with the property costs, parking area, street improvements, etc. brought the total investment to \$121,500. The Presbytery and the Board of National Missions provided some funds through their lending services and the people responded gladly of their means to erect this building with a comparatively small indebtedness.

In May 1959 the Reverend Frederick J. Beebe was called to become the general presbyter of Riverside Presbytery, and in February 1960 the Reverend Kenneth B. McCandless was called from the Fox Valley Presbyterian Church of Geneva, Illinois. At that time the Membership stood at 300 and at the present time is 600.

The Presbyterian Church in Claremont has been a very strong vigorous Christian witness in Claremont from its beginning. The persons who first gathered to form the church were people experienced in churchmanship and who had been capable leaders of the churches to which they had belonged. Within its membership were many ordained Elders, leaders of Presbyterian Women's work, and many experienced in the Presbyterian Couples organization (Mariners Group). From its beginning the church was completely self-supporting and has, along with its own building needs, always contributed heavily to the broader mission program of the Presbyterian Church.

Our emphasis as Presbyterians is to provide a strong and free fellowship of Christians sufficiently organized and responsible so as to be an effective witness for Christ as a wholesome part of the United Presbyterian Church in the United States of America.

ST. AMBROSE EPISCOPAL CHURCH

REV. OSWALD W. JEFFERSON, Rector

Saint Ambrose Episcopal Church, founded as a Mission of the Episcopal Diocese of Los Angeles in 1953, has seen the construction of Church, Parish Hall, and educational buildings, as well as transition to Parish status within the four year period ending in 1957.

Saint Ambrose Church brings to Claremont the rich heritage of the world-wide Anglican Communion, which includes the essential insights of both the ancient, undivided Church and the tradition of the English reformation. These two strands of Episcopal Church Life find their expression in the Book of Common Prayer with its emphasis upon Biblical Authority, Sacramental Worship, the Ancient Creeds, and Apostolic Order.

All these elements find their expression in Saint Ambrose Parish through the three regular Sunday Services, as well as in the Church School, Youth Groups, Choirs, and the various organizations for both men and women. Saint Ambrose Church finds further opportunity for service to the community in supporting the ministry of the college chaplaincy and the work of the various domestic and foreign missionary efforts.

The Right Reverend William P. Remington, retired Suffragan Bishop of Pennsylvania, became the Vicar of St. Ambrose Mission on May 24, 1953, and served until June, 1956.

January, 1957, The Reverend Frederick Q. Shafer was elected the first Rector and served until 1959, when he became a member of the faculty of Bard College, Anandale-on-Hudson, New York.

In June 1959, The Reverend Oswald W. Jefferson was elected Rector and took over his duties in September.

ST. PAUL'S COMMUNITY CHURCH

REV. G. RUSSELL GRAHAM, Minister

St. Paul's Community Church was established in Claremont in 1947 and is a Christian Church in the Reformed Protestant tradition. It is affiliated with the National Council of Community Churches, the Claremont Council of Churches, the National Council of Churches of Christ in the U.S.A. and the World Council of Churches.

In spirit and action St. Paul's is non-sectarian and evangelical, its purpose being to cultivate in its people understanding of and faith in our Lord Jesus Christ together with basic acceptance of the philosophy and religion of classical Christianity. Our Church has two practical goals: to persuade, challenge and help non-Christians to become Christians; to persuade, challenge and help persons who are already Christians to become better ones. The fulfillment of the Christian life lies, we believe, in the attainment, by both individual and group, of genuine ability to love God and to love men according to the example, and with the gracious aid, of the Saviour.

Our Church's program is comprehensive and includes: services of worship and preaching, a Church School providing Christian education for all ages, a Week Day Nursery for pre-school children; fellowship and service groups for men, women and young people; choirs for adults and young people; complete pastoral services, including pastoral counselling; opportunities for growth through service on various regular and special committees, some with a world-wide as well as a local focus of concern.

This Church grants to each member the right to his individual understanding of the Christian philosophy and religion and respects him in his honest convictions. At the same time this Church expects each member to respect the Church's beliefs and practices and especially the freedom of its pulpit.

All who agree with these purposes and principles are cordially invited to unite with us in our Church's membership and in its basic activities of worship of God and service to man in the Christian manner.

The Reverend G. Russell Graham has been pastor of this Church since its beginning.

Other Churches

A publication of the Council of Churches notes the existence of other bodies which are not members, as follows. "In addition to these churches there are seven other religious groups: Our Lady of the Assumption (Catholic), Sacred Heart Chapel (Catholic), Central Baptist Church, Church of Religious Science, Claremont Gospel Chapel, the Christian Science Church, and the Seventh Day Adventist Church . . . However, the whole church story in Claremont has not been told until we have mentioned that the Temple Beth Israel is building on North San Antonio Avenue just out-

side of Claremont. The Pomona Valley Unitarian Society and the Kingdom Hall of the Jehovah's Witnesses, both of which are in Montclair, also serve certain of Claremont's residents." Several churches have since been added.

An important factor in making Claremont a community of distinction was its spirit of unity exemplified by a single church where members from some thirty denominations worshipped and worked together. This unity has not been disrupted by the organization of churches of separate denominations, for a deep, underlying unity-in-the-spirit prevails.

One of the main problems to be faced at this time by the Council of Churches is how far this oneness of purpose can be implemented in some way equally effective under the new conditions. This is not merely an ecclesiastical question of church cooperation, but concerns the very spirit and life of the city in definite and concrete ways.

Dr. Forrest C. Weir, General Secretary of the Council of Churches in Southern California-Nevada, of which the Claremont Council is a member, has sent the following message:

"The key to understanding the role of the Claremont Council in building and maintaining a Christian Claremont is to note clearly the relationship of the churches in the community and then the relation of the church to the community.

"The first objective, then, is for the churches so to find each other and so to relate themselves that they make a whole impact upon the moral and spiritual quality of the community. The Council is where they meet, where they enter into creative spiritual encounter.

"Having found each other in Christ, the churches then seek to communicate His spirit to the behavior patterns of the community. Together they will look at the totality of its needs for the nurture of the young — how to reach those not now under Christian training, the leadership needed for this task. Together they will study the formative influences at work and seek to infuse them with Christian quality — government, education, and welfare. Together they will appraise the status of Christian witness and join forces to reach those outside of worship and fellowship — fellowship evangelism."

PART THREE

MEETING NEW CHALLENGES

The Challenges of Today

Today Claremont finds itself in the midst of a far reaching transition and faces new challenges. These involve the problems of (1) rapid growth, and (2) the encroachment of the Los Angeles metropolitan area. Claremont has changed from a small, church-going, college residential town, and is acquiring some of the aspects of a metropolitan area, and some of the problems. As this has not yet gone very far there is still time to do something about it.

With fifty new families coming to Claremont each month, the net growth per year is about 1500. The Chamber of Commerce secures data, which is available to subscribers.

In the last ten years the enrollment in the public schools of the Claremont School District has quadrupled. The educational authorities expect it to quadruple again in the next ten years. Building of new schools could scarcely keep up with this rapid increase, and twice it was necessary to have double sessions until a new plant could be completed.

A recent report of the Research Department of the Security First National Bank predicted that by 1975 Southern California would have a population of 15,776,300, an increase of more than five million. Claremont will get its share.

What was desert and later citrus groves is developing into a complex of cities. Manufacturing has greatly increased. For example, the share of the Pacific coast in the United States Government military procurement increased from 17.9 per cent to 26.9 per cent from 1951 to 1961. It is also the day of great financial and commercial empires, and of mergers into still greater ones.

A few years ago promotion meant a higher status in one's own community, and long established relationships went on as before. Today, promotion frequently involves transfer to another city, where a family find themselves strangers and lonely. Then, when they gradually begin to feel at home, they may be moved again.

Lonely newcomers are more in need of a church home than ever. In Los Angeles the average family moves every three years. There is a story of an executive, moved to a strange city, who ruefully admitted that he paid the local druggist fifty dollars a year for the privilege of calling him by his first name, thus achieving a spurious sense of belonging. This situation results in an anonymous character of life, and a lessening of the sense of community identity and responsibility. This can be fatal for democracy.

The church can meet this challenge of loneliness in a new environment, and provide Christian fellowship for strangers who lack a stable center from which to venture into the new experiences into which they are plunged.

The churches in Claremont are not bringing into their membership all the newcomers who were members of churches elsewhere. Studies of several denominations indicate that this drop-out is rather general. Exact figures are not available, but it has been estimated that 40 per cent of the population of Claremont is today unchurched.

The encroachment of the Los Angeles metropolitan area exposes Claremont to the type of teen-age gangs that contribute to juvenile delinquency, which is one of the maladies of modern cities. This is the second challenge.

The church is the strongest defense against this and reinforces the religious character of the home. Delinquency flourishes where religious influence is weak. Over eighty-five per cent of all criminals are non-churchgoers.

Where do gangs begin? Educators indicate the age brackets corresponding to the junior high school.

There are some 1418 students attending public high schools in Claremont, and an estimated 450 in private schools. Of these 646 are in public junior high schools and perhaps 250 in private schools, an estimated total of about 900 in this age bracket. The United States census for 1960 gives 846 for a somewhat larger district. This is the most important group, and it is here that constructive measures should be taken, although it is possible to identify a problem child in the upper grades. Partial figures indicate that a considerable proportion are not in church school or some similar youth group.

Youngsters in the pre-adolescent and adolescent stages long for group approval. Consequently clubs, recreational activities, and student council activities are being formulated in the public schools in the hope that every youngster can be identified with a group; and with a counselor or teacher

who can give constructive guidance. Where this can be done, there is little evidence of gangs and the well-known juvenile delinquent.

However, former Superintendent of Schools Dr. Donald D. Reber has pointed out that many of these problems have their roots in the home, which must be brought into a "triangular" cooperation, including the school and the church program of religious education to supplement secular education. He further reported that in another community in California schools and churches worked together in orienting new students into the development of a rapidly growing community. The knowledge by the school counselors of what was going on in the church religious education program helped them a great deal in directing each youth to specific activities which would be of benefit to him. The result was that, after a period of time, the gang of juvenile delinquents in the community was substantially reduced because of the joint effort of the church, school, and home to solve this problem. This can be done in Claremont.

There are ugly alternatives, as witness the riot at two in the morning on the last night of the Orange Festival at San Bernardino where the police of six or eight other cities had to be called to help battle a mob of a thousand and restore order. During last year there was a similar occurrence in Alhambra, and recently a smaller free fight involving some sixty teen-agers within a mile of the boundaries of Claremont.

One difficult problem is that many of those who most need attention are not reached. Thus a social worker states that many in Claremont who need it most do not come to any of the city's excellent park playgrounds.

Can the churches provide individuals who will share their own hobbies with teen-agers and give them comradeship? An outstanding example of this was the Reverend Ralph Larkin, for whom Larkin Park is named. He was a pastor at Ontario before retiring to Pilgrim Place. The son of a distinguished astronomer, he shared his knowledge and enthusiasm for this subject for over fifteen years with scores of boys who took possession of his house on Saturday afternoon and evenings.

A college president expressed the need for more Larkins. Why should there not be one or two in each church who would take this as their own hobby and give time to sharing it as he did? Could a workshop be conducted to train such men? Then there arises the question of telescopes. An Episcopal missionary bishop in China ground a lens and made his own telescope. Could there be a workshop to train leaders who could in turn help boys to participate on a do-it-yourself basis?

There are other fields. Students in the Webb School have built up an outstanding geology museum. There are many rock-polishing hobbyists. In the international field Claremont has great resources for building up a Japan Club, or an India or Africa Club, including contacts with exchange students and professors, world travellers, and retired persons in Pilgrim Place and elsewhere. This could include reading, and collecting along various lines. The colleges could supply leadership and technical direction for workshops to set up such programs.

Churches Working Together in the Council

The strong sense of unity and cooperation among Claremont's churches is seen in the existence of its Council of Churches the only one in a city of its size in the West, and the only one between Los Angeles and San Bernardino. It reinforces the sense of community identity. It parallels, on the important religious side, the City Council, the Coordinating Council, the Chamber of Commerce, and supplements their objectives. It also parallels the Associated Colleges.

Church unity is usually thought of as uniformity of faith and order and merging of denominations, including their administrations, property, and endowment and other funds. This comes slowly, and there are problems in Claremont and elsewhere that will not wait. In the meantime, the Associated Colleges provide a model for Associated Churches, which is functional and on a project basis. This can begin at once, leaving denominational mergers to be considered on their merits.

The group of churches has grown up, corresponding to the individual colleges; but a program of working together corresponding to a university has not been fully developed, although a good beginning has been made in the Council of Churches and its various activities.

The various denominational churches have their advantages, like the smaller colleges. Each denomination cherishes a tradition that represents a significant aspect of Christianity which it holds precious as its distinctive contribution. One needs only to mention St. Augustine, Luther, Calvin, Wesley, the Anglicans, the Pilgrims, the Baptists, Moody, and others in the American revivalist tradition. Such a functional association does not expect the churches to accept organic union. It does call for unity in the Spirit. The Council has no control over any church.

The churches function together through the Claremont Council of Churches. This carries on joint projects through five committees such as

Christian Education, Social Responsibility, and Study of Faith and Order. It also administers the joint Thanksgiving service, has a part in the Intercultural Council, an official representative on the Pomona Valley Churches World Peace Committee and cooperates in other civic activities. Thus Dr. Pierce Johnson, Pastor of the Methodist Church, was this past year chairman of the Coordinating Council, which has sixty odd member agencies.

In the field of religious education, a workshop was conducted this year by the Council in which 102 persons from fourteen churches participated in four two-hour sessions, including several churches outside Claremont. This is along the lines of the suggestions by former Superintendent of Schools Dr. Reber that the churches can well enlist the trained teachers among their members in conducting workshops for further training of Sunday School teachers.

This call comes to all residents of Claremont, in all the churches, and especially to those who are not yet members of any church. It is not limited to adults. Just as the Chamber of Commerce has a Junior Chamber, so the churches can have junior affiliates which can develop creative ideas to fit the needs of the on-coming generation as seen by themselves.

There are new resources available to meet the new conditions. Mr. John B. Fleming, Supervisor, Accounts Payable, Kaiser Steel Corporation, indicates some possible reinforcements:

"A significant factor in our community life is the influx of young business managers and executives employed in the new industries developing in our valley. These are frequently men of above average income; they are energetic and ambitious not only for themselves but for the institutions which they serve, and for the local government, church, and other social agencies which serve them.

"A new spirit is developing in the big businesses with which they are connected, a clearer sense of social responsibility. This is partly forced upon them by laws such as Social Security, or by labor unions, and partly by an awakening to enlightened self-interest. Their executives are encouraged to take part in the affairs of their local communities, and the industries for which they work allocate a portion of their profits to match the individual contributions of their executives both through personal activities and gifts in money.

"These men will inevitably exert influence on our churches, by providing some leadership. They will also ask for adequate religious instruction for their children, and will seek spiritual guidance and uplift for themselves

through church attendance and participation in seminars, retreats, and the like. The church should rise to this challenge and should, beyond this, do some challenging of these people on its own."

The Council of Churches should "rise to this challenge," as suggested above and make a study of the possibilities. This should be on a city-wide basis which will appeal to these executives who are accustomed to dealing with affairs on a large scale, and will also interest the corporations behind them which allocate hundreds of thousands each year for public relations, largely on the recommendation of these same executives. Some city-wide group should focus the spiritual power of the churches, along with other related agencies, on emerging problems.

It is the thesis of this book that the quality of distinction which has attracted many to Claremont is in large part the result of its Christian heritage, mediated through the church and colleges the church has founded.

Although Claremont is on its way to becoming a part of the Los Angeles metropolitan area, in the values set forth above its record is still notably high. Most agree that it will continue to maintain standards definitely above the average. But this study has uncovered some beginnings of deterioration.

The point is that much of this can be avoided if adequate remedial measures are taken in advance. In any such program the church has an important place.

To maintain these high standards in the face of the creeping change that is come upon us, that Christian dynamic, implemented through the churches, is still necessary. Those who value these standards are urged to enter into the Christian faith and fellowship of the Church, which created them and is able to maintain them. This calls for the participation of every resident of Claremont, both young and old, and the cooperation of every family. Some are already church members who ought to join a church in Claremont.

This Council believes that the churches have a vital part to play. It calls on all residents of Claremont to join with the churches, so that community and churches may move forward together, and, in the words of Mayor Kenneth G. Beyer, "preserve and promote in the best Claremont tradition those attributes which make our community one of the most forward-looking and distinctive in the Southland."

CLAREMONT COUNCIL OF CHURCHES

OFFICERS

James E. Kilgore, *President*
Earl Cranston, *Vice-President*
Ione Catton, *Recording Secretary*
Edgar C. Reckard, *Corresponding Secretary*
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CHAIRMEN OF COMMITTEES

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Mrs. George F. L. Stout, *Christian Education*
Mrs. Fredrick L. Hardy, *Finance*
Edgar C. Reckard, *Faith and Order*
Ferner Nuhn, *Nominating*

EXECUTIVE COMMITTEE

In addition to the above officers and chairmen and the pastors of the member churches, the following are members:

Mrs. Richard H. Ritter, *United Church Women*
Edward J. Winans, *Representative on Pomona Valley Churches World Peace Committee*

MEMBERS AT LARGE

Gerhard N. Rostvold
Elsie E. Smith
Charles E. Smith